

American Research Center In Egypt, Inc.

NEWSLETTER



48

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IMPORTANT NOTICE

The Executive Committee has recently voted that as of January 1, 1963, only those members of the Center who pay dues of ten dollars or more will receive the Journal gratis. The change will go into effect with the renewal of individual memberships. This action is due to the very high cost of publication. Members or non-members may procure copies of Volume I of the Journal at \$5.00 each so long as the edition lasts. This price, however, has little relation to fiscal realities. Volume II, which will appear toward the end of the year, will be sold to the general public at \$8.00 and its distribution to members must be limited as stated above. All members will continue to receive the Newsletters.

THE CENTER'S EXCAVATION IN NUBIA

The President of the Center has received from Nicholas B. Millet, who heads the expedition at Gebel Adda, a diary covering the period from January 22, when the camp was opened, to March 1. A letter dated March 2, which accompanied this day-by-day account, summarizes what has been accomplished to date.

Gebel Adda Camp
Saturday, 2 March, 1963

Dear Members:

We began work late, as we were held up at Cairo by our boat being not ready and at Aswan by the difficulty of getting a tug to take us through the locks. We finally got started on January 29th, about two weeks after the planned time, but this is about par for the course. Up to now, we have been working in the X-group cemetery. The objects we have been finding there are more numerous than I had expected. We have about 470 numbers in the register, including some nice colored textiles of rather simple pattern and a lot of leather work; also two or three small bronze vessels and some pottery that is less unexciting than most. Several Islamic tombstones have been picked up on the surface of the gebel, but so far none with a readable date, and we have found on the citadel fragments of glazed ware, which according to Dr. Scanlon, are definitely of the Mamluk period.

We shall move to the citadel after we spend a day or so in trying to locate the Meroitic cemetery. We know there was one, as we have found several fragments of offering tables and part of a ba-statue, and it would be nice to find out where it is and perhaps to open a few graves before we start work on the citadel. During the past few days we have been exploring a rather large quarry at the south end of our concession. Kirwan, who has been visiting us, thought it might be the ruins of a temple, as several column drums were visible in the sand, but as all of them seemed to me unfinished, I held out for a quarry, and so (to our secret disappointment) it turned out

to be. Our work of clearing it is drawing toward a close. It was apparently used only to provide stone for columns; large bases and drums of varying thickness suggest by their shape and by the lugs left on them for lifting that they date to a fairly early date in the Meroitic period - in fact they might seem to have been intended for a temple of the usual Greco-Roman type, such as Kalabsha or Dakka, but since the Ptolemies and Romans seem never to have controlled this area, I am calling them early Meroitic - early for this region, that is, probably from around the reign of Ergamenes, when cultural contact with the north was strong. What seems to be an X-group burial, later than the quarry stones, may support this theory. As the columns seem to be of standardized sizes, we may ultimately be able to hazard a guess as to where they were intended to go.

Our procedure on the citadel will be as follows: we shall begin with a trench in the slope of rubble and rubbish on the east face of the hill in which the citadel stands, in order to clear an area for our dumps and to find out how the debris accumulated and what periods can be distinguished in it. This will take a few days. Then we are going to the top to begin, at the northeastern corner, a proper stratigraphic excavation of about one-eighth of the area of the citadel itself (as opposed to the northern suburb). We hope to get down to bed rock fairly quickly at this point and to get a preview of what awaits us elsewhere in the town site.

Our first work will thus include the most striking of the visible remains - a very well-built stone podium surmounted by a pretentious stone structure about which controversy is rife in the camp. Kirwin and our architect, Peter Mayer, as well as Martin Minns, are convinced that the building is of Christian date and point out a similarity to a building at Faras. I am obstinate in a belief, based on certain structural details, that the building is Meroitic. I am probably wrong, but the first week or so of excavation may furnish a decision. Whatever the date, the podium seems to have been built to compensate for a weakness in the natural strength of the place, for at the point at which it is built, the gebel slopes gently.

All of our people are working out very well. The boat is holding up and is the envy of everybody on the river. Unfortunately, the rattan-spring beds I had installed in Cairo have proved to be broken reeds. Everybody's bed is slowly coming apart! Happily our very able and enterprising suffragi, Ali, is able to fix them, since he was taught the trade of basket-weaving as a boy in Aswan.

We plan, if it is cool enough (an unlikely eventuality) to extend the season a little into April.

In haste,

Nicholas B. Millet

P.S. March 6

We have found Meroitic tombs where we expected, under two or three feet

of sand. High winds have slowed down our work, but we have so far one Meroitic stela, well cut and readable.

A LETTER FROM A FORMER DIRECTOR IN CAIRO

Members who have followed with interest the career of Dr. George T. Scanlon as Fellow and Director of the Center in Cairo, will welcome another letter from his vivid pen. The Editor of the Newsletter feels certain of expressing the universal sentiment of the membership in thanking him for taking time from his present research in Egypt to write a contribution for the Newsletter. At this writing, Dr. Scanlon is with the Center's excavation at Gebel Adda. In a note from there he says:

"I'm learning a good deal....of course in my soul I rebel against the tedium of recording and the ordinariness of many of the tombs we have uncovered....but then something vitally significant or oddly lovely turns up, and effort is rewarded in so visible a manner that the heart stops...We're all happy, healthy, facetiously humorous, devoted to our director, and in love with Nubia. The terrain cannot be believed; even the river speaks a different language up here. Sunrises en route to the field, sunsets as we quit the work-tent: nature intrudes to balance and redeem. Only the insects annoy, but where don't they?"

Cairo, 19 December, 1962

Dear Members:

Certainly the most exciting and puzzling piece of Egyptian archaeology (other than the excavations in Nubia) is taking place at Kom el-Dik in Alexandria. For those familiar with the city, the site can be seen from Pastroudi's, and the part excavated lies between that place and the little shrine of Nabi Daniel. This is the second year of digging, and the concession to the Polish Archaeological Institute has been extended for two more seasons. Prof. Michaelowski and the architect Dumbrowski are responsible for the work to date and the entire project has been pursued with the active co-operation of Dr. Henry Riad, Director of the Graeco-Roman Museum in Alexandria.

Part of a Roman wall has been uncovered, more than two metres high. The masonry is very fine in places, the stones fitted and mortared in familiar classical style. But there are structures attendant to it on both sides, and the provenance of these is as yet highly debatable. (No coins were found and the pottery sequence is practically negligible.) On what must have been originally the city-side there is a clearly marked Roman bath, three bricked rooms parallel to one another. Beyond this are some other structures with what appear to be the remains of inlaid floors. These also are of brick and are higher than the remains of the wall. The mortar is not of exactly the same thickness as appears between the bricks of the bath, but the shape of the bricks and style of laying are similar.

The buildings on the other side of the wall are strange indeed. In his original report to the Antiquities Department, Professor Michaelowski believed both the stone and brick structures to date from the Islamic conquest. For the history of Islamic architecture of Egypt, these structures, if pre-Tulunid, are important; the brick sections in texture and lay-out are quite different from anything we have in Cairo, and the stone masonry, if Islamic, antedates by quite a few centuries the renaissance of stone masonry under Fatimid aegis. Abutting the wall, built right onto it, are a series of joined vaulted structures, made of broken masonry set irregularly, and without regard to fit or finish, into masses of mortar. There is a rumel close to the base of the wall and it goes through the three parts so far unearthed. If this part be Islamic, then the Roman wall or part of it, had fallen completely out of use and was being incorporated into the growing city. This procedure is not too odd, for the exact process can be observed today in those parts of the Fatimid and Ayyubid walls of Cairo that have not been restored. There is a certain structural strength to these buildings, but the overall workmanship is shoddy in the extreme, bespeaking haste and the absence of superior architectural direction.

Behind these vaulted structures, but separated from them by some distance, are a series of tall brick structures, in places three stories high. The bricks appear as though they were but recently laid, so fresh and deep is the red coloring. Mortar of a thickness half that of the brick holds things together admirably. At the base of some of these buildings are what appear to be huge shallow basins with moulded edges, only a little less wide than the floors of the structures. Again runnels can be noted. Obviously neither of these sets of structures on this side of the wall was used as housing. What are they then? Some composite and intricate storing devices or waterworks? A clash of styles, materials and periods is obvious, and one waits for the results of the next seasons' work to sort out the attribution.

One of the worthiest cultural projects initiated in Cairo during the tenure of Dr. Sarwat Okasha as Minister of Culture is now in full operation. It involved restoring and making habitable the grand wekalah (a type of khan or caravanserai, but where no animals were allowed to be stabled) of Sultan Ghuri. Completed in 1505, it was the complement to his Mosque-mausoleum and madrasah which straddled Muizz li-Din Street, on the south side of Al-Azhar Street. (There is talk in Cairo of doubling the width of Muizz li-Din Street, an operation which would imperil no less than thirty Islamic monuments lying between Bab al-Zuwaylah and Bab al-Futuh.) Entering under a superb example of late Mamluk fanned vaulting, one comes upon a paved courtyard, enclosed by four stories of rooms. The ground floor rooms are now devoted to art exhibitions and classes; the next two stories to studios for forty artists and sculptors; the top one (an addition of a later period with mashribiyah windows overhanging the courtyard) to the workshops of artisans and their apprentices. In these workshops it is hoped to redeem and pass on the high qualities of Egyptian Muslim decoration, particularly in metalwork, which have been almost lost in the welter of pyramids, camels, reproductions of the Muhammad Ali Mosque, etc., inscribed on the wares hawked about the bazaars. I saw a jeweler working away at a mussy gold chain, playing with motives from a Fatimid necklace, a photo of which had been supplied him by the Islamic Museum.

The materials and upkeep come from the Ministry; this wekalah is one monument that is truly in popular service, and it will no doubt escape the depredations of town planners only too anxious to sacrifice anything to Better Traffic.

A process which has been tried with great success at Abu Simbel is about to be applied to a Muslim monument. A team from the University of (West) Berlin plans to make a photogrammetric survey of the Mosque of Ibn Tulun. The Department of Antiquities has deputed one of their architects to study the method in Europe, and he will direct the work in Cairo. If successful, the method will be applied to other Muslim monuments, yielding in time something comparable to the Centre du Documentation. Most monuments have some inaccuracies, rather what we would call "fudging", which have seldom been shown in published plans. In Ibn Tulun, neither the crenellations nor the rosettes above the arches of the sahn are accurately spaced or consistently wide. Nor do the arches seem perfectly consistent in radii. If comparable work is carried out on all other Muslim monuments in Egypt, it will be a laudable prelude to their repair and restoration.

"Repair and restoration": the bell tolls on for some monuments which are in dreadful shape. The area about that gem of Mamluk architecture and decoration, the mausoleum of Qa'it Bay, is wretched in the extreme. The monument itself seems to me to be subsiding, while the dirt around the entrance arch to the whole quarter mounts so that I can hardly get the jeep through. The whole quarter desperately needs to be paved and cared for. I shouldn't be surprised if the horse-trough (beautifully columned and vaulted) will disappear, as has everything but the façade of the khan. The khangahs (dervish monasteries) of Inal and Barsbay need to be cleaned out and restored, so that one can study more accurately the architectural growth and variety of this sort of institution. The site of Fustat (the earliest Islamic settlement in Egypt) must be completely excavated in the very near future, for the municipality has served quiet notice that it wants most of the site for low-cost housing. So execrable is the condition of the historic cemetery south of the Citadel (those minor tombs are beautiful as well as minor and contain unique decorative and architectural elements) that the very description of the needs begets discouragement. Paradoxically, the monuments that embody the antecedents of the regnant culture of the land are in some instances more neglected than the pre-Islamic monuments.

A new book has appeared on Medieval Cairo, by Lady Dorothea Russell, the widow of Russell Pasha, for many years in charge of police organization in both Egypt and the Sudan. It is an interesting book, though a bit arch in spots, and manages to mention all the monuments listed by the Survey of Egypt. Its viewpoint is definitely pre-World War II, when the going was good for the khwaga tourist and/or resident (to read the section on the Citadel one would never gather that it is to this day a restricted military area in the most important Northern Quarter). Lady Russell is a loving, diligent, and responsible guide, but her map is a poor substitute for the Survey maps which are now out of print, but whose numbers she duplicates and whose routes she adopts. One paid quite a bit for the first volume of Creswell's study of Muslim architecture in Cairo, BUT ONE GOT THOSE MAPS. But I felt at one with the overall patina of her book: conjuring a day of a powerful and responsible Comité du Conservation, a strong Inspectorate of Islamic monuments, a heady

concurrence of indigenous and foreign interest and scholarship. We keep the faith in our work, of course, but we seem a bit useless in the face of what is being ignored or gainsaid.

Sincerely,

George T. Scanlon

THE FUTURE OF ARCHAEOLOGICAL STUDIES IN EGYPT

Cairo, 5 December, 1962

Dear Members:

Toward the end of "Save Abu Simbel Month" at the crest of a flood of articles on the Nubian monuments in local newspapers and magazines; at the peak of a fund-raising campaign that has been high-lighted by an exhibition of art and a nightly, three-hour-long performance of Nubian songs and dances on Midan at-Tahrir; during the preparations for launching expeditions to Nubia, including the Center's own -- amidst (and no doubt because of) the furor over the preservation of pharaonic monuments, the voice of an Islamicist managed to make itself heard through an article published on November 30 in Al-Ahram, the most distinguished of the Egyptian daily newspapers. Since the article deals provocatively with the future of Pharaonic, Graeco-Roman, and Islamic studies in Egypt, I have made a digest of part of it, which may prove of interest to all members of the Center, and not only to those immediately concerned with Islamic studies.

Study of Arab and Islamic Antiquities No Less Important
than the Study of Other Antiquities

Need for a Special Section for Islamic Studies in the Documentation Center

The problem posed by the lack of trained archaeologists and by the closing of the doors of study to those wishing to work in the fields of Pharaonic and Graeco-Roman antiquities is one to which scholars in the field of Arab and Islamic antiquities are seeking a solution, for the latter field is no less important than the former. In fact, there should be a special section in the Documentation Center for Arab-Islamic antiquities.

Pharaonic Antiquities Lacking in Arab Archaeologists

Dr. Farid Shafa'i, Professor of Islamic Antiquities at Cairo University, states that the idea of considering archaeology as a branch of history and ancient languages is outmoded. There was some foundation for this view before a foundation was laid for the study of ancient civilizations, but it is now apparent that archaeology, like the disciplines of history and languages, is autonomous, with its own special methods and techniques of research.

Up to the present the emphasis has been on the Pharaonic period and almost

exclusively on the study of history and languages. Attention has not been drawn to the dire need for Arab engineers and technicians with specialized training in the architecture and arts of that period. Dr. Alexander Bedawi, the only archaeological engineer who held an assistant professorship in Pharaonic architecture at Cairo University and the author of an internationally recognized book on ancient Egyptian architecture, is at present in the United States. His post is still vacant. Dr. Badawi was a graduate of the old Institute of Pharaonic Antiquities. Of the four engineers who were graduated after him, only two remain in the Antiquities Service, and of these one has been sent on an expedition and the other is employed at the Documentation Center.

On the other hand, about eighteen engineers were graduated from the old Institute of Islamic Antiquities. Of these, Taha al Shiltawi is supervising the transfer and reconstruction of Nubian temples. He is one of only five of these engineers who now hold important posts in the Antiquities Service and in the Ministry of Culture. At the present time all archaeological engineering operations -- Pharaonic, Graeco-Roman, Coptic, and Islamic -- rest on their shoulders.

Dr. Farid Shafa'i submitted a memorandum to the Governor of Cairo calling attention to the urgent need for archaeological specialists and urging the re-establishment of the Institute of Antiquities (Pharaonic and Islamic). This memorandum was discussed at a meeting of the Bureau of Culture and National Guidance, with Professor Muhammad Musa, Director of 'Ain Shams University, in attendance. The authorities reacted favorably, and the Supreme Council of Universities passed a resolution to establish a Higher Institute for Antiquities in two sections, Islamic and Pharaonic.

This Institute is now functioning, but there has emerged from the College of Arts a proviso that classes be conducted in the morning and that enrollment be limited to full-time students holding scholarships of fifteen pounds a month awarded by the Ministry of Culture. This is, in effect, the opening of the doors of the Institute with one hand and closing them with the other -- especially to engineers.

Institute of Antiquities Does Not Fulfill the Goal

There is some unemployment among graduates of non-technical schools, especially immediately following graduation, and it is these who are interested in becoming full-time students, at least temporarily until they have found permanent, guaranteed work. But graduates of scientific and technical schools, especially engineers would not be tempted by such scholarships (to say nothing of the fact that the State assigns them morning work in other fields deemed necessary for national growth) unless the State were to assign them to study at the Institute -- a remote possibility indeed.

It seems imperative that the Institute be opened without restriction or limitation to all who would like to study antiquities. It should be noted that most of those persons working at present in the field of Pharaonic antiquities -- including the members of the faculty of the Antiquities Section of the

College of Arts, Cairo University -- were not full-time students before their graduation from the old Institute of Antiquities, at which study was conducted in the evenings.

Islamic Antiquities Wide Spread

If we move from the local level to the larger Arab and Islamic world, we find that Arab-Islamic antiquities are spread along a long, wide band, stretching from the center of Asia to the Atlantic Ocean. Consequently, if we compare Islamic with Pharaonic antiquities, we find that in spite of the relatively short duration of the Islamic period, the vast areas covered by Islam in Arab and non-Arab countries compensates for the short duration in time and gives scholarly significance to Islamic antiquities, by dint of their close ties with Asiatic, African, and European countries.

Cairo alone contains about 620 architectural monuments, and hundreds of other Islamic edifices are distributed among Alexandria, Rosetta, Damietta, Fayyum, Qus, Luxor, Isna, and Aswan, not to mention objets d'art and other treasures. The creation of a special section for Islamic antiquities in the Documentation Center of the Ministry of Culture is thus essential.

From the foregoing we see the necessity for the following steps:

1. Opening, without restriction or limitation, an Institute of Antiquities with Islamic and Pharaonic sections to all graduates of universities or their equivalents who wish to study antiquities. This would not preclude the awarding of scholarships to outstanding students.
2. Conducting the study at the Institute in the evening, just as is done in higher institutes.
3. Giving the Institute an independent character directly subsidiary to the University, so as to make possible the participation of professors of art and architecture from the colleges of engineering and arts in helping to direct the studies of the Institute along scientifically sound technical and archaeological lines.
4. Increasing interest in the study of Islamic antiquities in the Arab world by sending missions for this purpose to Arab countries and encouraging the enrollment of their students in the new Institute.
5. Creating a special section for Islamic antiquities in the Documentation Center immediately, since they are no less important than the Pharaonic, particularly at a time when we are trying to tighten the bonds between Arab countries and to strengthen Arab consciousness.

Donald P. Little

NEW PLANS FOR A NEW CAIRO

Cairo, 10 March, 1963

Dear Members:

In addition to the extensive changes in downtown, modern Cairo, which were described by Mr. Millet in Newsletter Number 47, there is a project afoot for changing the face also of medieval Cairo by eliminating the unsightly neighborhoods surrounding the most venerated mosques of the city and replacing them with open spaces, to be fringed by up-to-date business and residential buildings. So far, the plans aim at displaying to advantage chiefly mosques of relatively little artistic interest. This, from the point of view of students of Islamic architecture, is unfortunate, especially since many truly superb monuments have lapsed, for lack of funds, into filth and disrepair. But pride in the earlier historic and religious shrines is strong in Cairo, and will ultimately play a part in the selection of the areas to be beautified.

Already work has begun on the oldest mosque in the city, that of 'Amr ibn al-'As, which was built in 641-642 by the Arab general who conquered the fortress at Babylon. To the north and east of that fortress sprang up the first Arab settlement in Egypt - Fustat, which became the capital of medieval Egypt and so remained for some five centuries.

The mosque of 'Amr has a singular religious importance. Many of the intimates of the Prophet were present at its dedication; until the early nineteenth century, it was believed that prayers performed in it were especially efficacious. But in spite of the veneration attached to it, the building has been subjected to alternating periods of neglect and care, with the result that it has been so often and so drastically "restored" (that is, enlarged and rebuilt) that little remains of the original structure excepting its site and some of the bricks of which it was first built. The work now in progress seems to be chiefly directed toward making it more usable for devotions. Ventilators have been installed, and when I last visited it men were working at leveling the sanctuary floor. Another craftsman, however, is restoring one of the splendid pre-Tulinid windows.

Around the mosque cluster over a hundred potteries, where earthenware jars are manufactured in the same primitive manner in which they have been made for centuries. Thirty of these plants in the immediate vicinity of the mosque are slated to be demolished as incompatible with the sanctity of the area, and rebuilt in another quarter of Old Cairo. Admittedly dark, muddy, and ugly as the potteries are, I hate to see them go, for in many ways they are more evocative of the past than the conglomerate structure that now bears the name of Masjid 'Amr ibn al-'As.

Two other mosques that are greatly revered - and much more frequented - by Cairo Muslims are in for the same treatment. These are Saiyada Zainab and Saiyidna Nafisa, which, though modern, are among the holiest shrines in

the city. The former, dating from 1803, contains the tomb of the Prophet's granddaughter Zainab, and the latter, also modern, the mausoleum of his great-great-great granddaughter Nafisa, who lived and died in Cairo in the early ninth century. The midan in front of the latter mosque has already been cleared and enlarged, and certain surrounding tombs and structures are slated for destruction. Although the mosque itself is artistically unimportant, behind it, in a mausoleum noted for its stucco work and carved wooden cenotaphs, lie the remains of Abbasid caliphs, who were maintained by the Mamluks as figureheads in Cairo after the Mongols had captured Baghdad in 1258.

So far as I could tell when I visited the Midan Saiyida Zainab during Ramadan, no clearance work had begun there - but then I can't be sure, so great was the traffic in the square and so thronged with noisy shoppers were the markets surrounding the mosque. And I may as well confess that I was distracted from the comparatively mundane purpose of my visit by a singer who was contrasting, in classical Arabic, the illusory comforts of this world with the fires of the next, accompanying his verses on a kemengeh.

At least one of the mosques that will be given new surroundings is of architectural and artistic significance. This is the funerary mosque of Imam al-Shafa'i, the founder of one of the four schools of religious law and certainly one of the most important figures in the history of Islam to be buried at Cairo. He lies under a carved cenotaph of Indian teak, donated by Saladin, in a superb mausoleum constructed by Saladin's brother al-'Adil. It is planned to clear a large square around the mosque and to widen the entrances to it. It should be pointed out that the people made homeless by all these clearing projects will be accommodated in new housing provided by the government in other sections of Cairo.

By far the most ambitious change planned for medieval Cairo was announced recently in a supplement to the newspaper Al-Ahram, in an article with the headline "Fatimid Cairo to Reappear Five Years Hence", and the subtitle "Fatimid Cairo to be the First Quarter in the Capital Built in the Arabesque Style." As outlined in the article, the project has little connection with either Fatimid Cairo or Arabesque. The reporter states that the plan involves the clearing of an enormous square in front of the mosque of Saiyidna al-Husain (modern, but revered because it contains the head of the Prophet's grandson, who was martyred at Kerbela in 680), so as to connect it with Al-Azhar, directly opposite.

True, this site is in the heart of the old Fatimid city, but what is to be done to it sounds anything but medieval. The baladi coffee houses, the Muski shops, and the markets are to be razed and replaced by a parking lot, an Arab hotel, an oriental restaurant, and artists' studios. I have scant hope that some of my favorite Cairo personages - the fire-eater who performs in front of one of the despised coffee houses, the old ladies who sell Korans at the door of Al-Husain, the sherbet-sellers who roam the square with jug and communal cup - will feel at home in their new surroundings, though they seem more representative of the spirit of Fatimid times than modern parking-lot, hotel, studios and restaurant, however "oriental". With-in this project falls the scheme to rebuild an adjacent area in order to

display more effectively the Qala'un complex of buildings, which includes some of the finest examples of Bahri and early Burji Mamluk (certainly not Fatamid) architecture and decoration in Cairo.

While on the subject of the new trend toward effective display of the Islamic monuments of Cairo, I should add that more and more of them are being illuminated at night. Minarets are bathed in floodlights or have their balconies circled with electric bulbs. I found on my last visit to the North Wall, one of the most impressive monuments of the city by day, that it was being wired for illumination after dark; it is to be hoped that the passages within the walls, which are rather dark even in daytime, may be lighted. And during the midnight Ramadan festivities in the Muski, I saw for the first time the minarets and domes of Al-Azhar bathed in soft lights, which lent them an ethereal quality they lack in the hard, bright sunshine.

When all is said and done, it seems as if the future will be bright for Islamic monuments in Cairo.

Donald P. Little

NOTES AND NEWS

On February 28, the Center joined with the Fogg Art Museum of Harvard University in sponsoring a lecture at the latter institution by Dr. Abdul Qader Muhammed, Chief Inspector of Antiquities for the Division of Lower Egypt, who spoke on "Recent Excavations at Karnak, Luxor, and the Theban Necropolis." Dr. Abdul Qader, who has been traveling as the representative of the Egyptian Government with the exhibition of "Treasures from the Tomb of Tutankhamun," is now known to many members of the Center. He has met with universal esteem and liking in the American cities to which he has accompanied this most popular exhibition.

The editor has just received an offprint of an article by the late Professor Karl Lehmann entitled "Ignorance and Search in the Villa of the Mysteries" (Journal of Roman Studies LII, 1962, 62-68). This fine article by a distinguished Classical archaeologist is of especial interest to members of the Center, not only because much of it is concerned with a Late Classical painting from an Egyptian tomb at Hermoupolis West (Touna el-Gebel), but also because it furnishes an excellent example of the kind of service to American scholarship frequently performed by representatives of the Center in Cairo, often at great expense of time and effort. In a note appended to the title, Mrs. Phyllis Williams Lehmann writes:

"In the spring of 1960, Karl Lehmann wrote this article...[but] delayed its publication in the hope of receiving adequate photographs of the painting from Hermoupolis [at present in the Cairo Museum]. Now, after his death, the photograph reproduced as pl. X, I has finally arrived, thanks to the kind assistance of N. B. Millet of the American Research Center in Egypt, Inc..."

The many friends of Dawson Kiang, the present Fellow of the Center for Graeco-Roman Studies, will be pleased to know of the safe arrival of his daughter Olivia, who has the distinction of being the first child born to a representative of the Center in Egypt. She and her family are reported to be "doing well."

PUBLICATIONS BY MEMBERS OF THE CENTER

Bothmer, Bernard V. "Living Gifts from the World of the Dead", in Arts in Virginia, vol. 3, no. 1, Fall, 1962, Virginia Museum of Fine Arts, Richmond, p. 22-29; illus.

The Egyptian collection in the Virginia Museum represents a unique achievement in the field of collecting, in that it has been formed in the course of the past eleven years. Dr. Bothmer here describes some of the principal pieces which have been acquired. Among them are objects of more than passing interest.

Fischer, Henry G. "Further Remarks on the Gebelein Stelae," in Kush X, 1962, 233-334.

This note supplements Dr. Fischer's article in Kush IX, 1961, which was briefly discussed in Newsletter No. 45, p. 9.

"Land Records on Stelae of the Twelfth Dynasty," in Revue d'Egyptologie 13, 1961, 107-109; illus.

Here Dr. Fischer discusses the few known stelae of the Middle Kingdom, which record areas of land held by a given person. These stelae, which name surprisingly small plots, were probably not boundary stones, but records set up in a public place, not necessarily near the holdings they describe.

"Notes on the Mo'alla Inscriptions and Some Contemporaneous Texts," in Wiener Zeitschrift für die Kunde des Morgenlandes, LVII, 1961, 59-77.

"This article is an outgrowth of part of an unpublished review of Jacques Vandier's Mo'alla." It is chiefly concerned with the palaeography of certain signs appearing in the inscriptions published by M. Vandier, which Dr. Fischer has been able to check in situ. An interesting passage discusses the use of the word "copper" in the sense of "money" or rather, more vaguely, "means."

"An Occurrence of Hnn-nswt 'Ehnasya' on Two Statuettes of the Late Old Kingdom," in Journal of the American Oriental Society 81, 1961, 423-425.

Fischer, Henry G. Review of Bothmer, Bernard V., Comp., Egyptian Sculpture of the Late Period: 700 B.C. to A.D. 100. Brooklyn Museum, 1960, in Archaeology 15, 1962, 136.

Review of James, T. G. H., ED. Hieroglyphic Texts from Egyptian Stelae, Etc. Pt. I (2nd ed.) British Museum, 1961, in Bibliotheca Orientalis XIX, 1962, 242-244.

Review of Rachewiltz, Boris de, The Rock Tomb of 'Irw-K; -Pth, Leiden, 1960 (Documenta et Monumenta Orientis Antiqui IX), in Journal of the American Oriental Society 82, 1962, 75, 76.

Shepherd, Dorothy G. "A Pall from the Tomb of 'Alī Ibn Muhammad," in the Bulletin of the Cleveland Museum of Art, vol. 49, no. 4, April, 1962, p. 71-79; illus.

This silken pall, which once covered the coffin of a pious Shiah of the tenth century of our era, probably comes from Raiy, the source of so many important documents of Persian art. Sarcophagus shaped and of remarkable preservation, it is ornamented with 'Alī ibn Muhammad's declaration of faith executed in woven Kufic characters. He craves forgiveness from Allah "the Merciful, the Compassionate," and expresses the hope that God will make him "radiant on the day of resurrection." This article and the one listed immediately below demonstrate the writer's happy faculty for combining careful scholarship with lucidity and readability.

"A Mihrāb and Frieze in Faience Tile from Iran," in the Bulletin of the Cleveland Museum of Art, vol. 49, no. 8, October, 1962, p. 178-185; illus., col. plate.

The prayer-niche described here is one of two complete specimens in faience mosaic in the United States, the other being in the Metropolitan Museum of Art. Undated, it probably was made in Isfahan at some time between the middle of the fifteenth and the middle of the sixteenth century. The ornament combines floral arabesques and inscriptions in graceful calligraphy. The text surrounding the mihrāb or niche, reads in part, "God is the Light of the Heavens and of the Earth. His light is like a niche in which is a lamp - the lamp encased in glass - the glass, as it were, a glistening star...God guideth whom He will to His Light."

Smith, William Stevenson. "The Stela of Prince Wepemnofret," in Archaeology 16, 1963, 3-13; illus., col. plate.

This fine stela of a prince related to Cheops, now in the University of California at Berkeley, serves as an illustration for a brilliant discussion of the transition between "the archaic style of a fertile period of transition and the mature development of the IVth Dynasty." It closes with an account of the position of Prince Wepemnofret at the court of the builder of the Great Pyramid, as indicated by his titles.

Terrace, Edward L. B. "Some Recent Finds from Northwest Persia," in Syria XXXIX, 1962, 212-224.

Mr. Terrace describes here a group of objects in the Museum of Fine Arts, Boston, recently purchased from an Iranian dealer who indicated that they came from a site in Daylaman, a region in the Elburz mountains north of Teheran. These objects include figural bronzes (stags, cattle, a dog, and a horseman), gold ornaments (a diadem and discs) and a bird-shaped pot in red-ware), all said to be from the same find. These pieces all seem to date from the late second into the first millennium B.C. The gold objects seem to carry on a "tradition common to the farther Asiatic peoples who entered nearer Asia and the Mediterranean world at various times during the third and second millennia."

Trigger, Bruce G. "A Meroitic Tomb Inscription from Toshka West," in Postilla (Yale Peabody Museum of Natural History), no. 72, 1962, 1-12; illus.

This Meroitic inscription discovered at Toshka West by the Pennsylvania-Yale Expedition, headed by Professor William Kelly Simpson, presents many problems, not the least that of decipherment of a language that is at present very inadequately known. Though the sandstone stela on which the inscription appears was reused in the construction of a Christian tomb, the text is complete and little weathered. It probably dates from the third century A.D. It begins with an invocation to Isis and Osiris on behalf of a woman who was apparently related to "commanders, envoys, and governors" of her district, and ends with the ancient Egyptian appeal for pure water in the Hereafter. Those interested in the Meroitic language will find Dr. Trigger's commentary most illuminating.

Vermeule, Cornelius C. "Additions to the Greek, Etruscan, and Roman Collections in Boston," in The Classical Journal, vol. 58, no. 1, October, 1962, p. 1-17.

While few of the objects here described are Egyptian in origin, many of them stem from the Eastern Mediterranean. Of particular interest to students of Hellenistic Egypt is a marble head of Zeus Ammon copied from a work in the style of Pheidias. This god of Egyptian origin "was already a recognized divinity in Attica in the fifth century B.C.," and the head here described is likely a copy of one of a statue erected in an Athenian shrine in around 450.

"Roman Sarcophagi in America: A Short Inventory," in Festschrift für Friedrich Matz, 1962, p. 98-109; Plates.

This useful survey includes the less-known sarcophagi scattered in museums and private collections of the United States. Those in such well-published collections as that of the Walters Art Gallery, of the Metropolitan Museum of Art, and the Museum of Fine Arts, Boston, have been omitted.

Through the kindness of the Wilbour Library of Egyptology of the Brooklyn Museum, we are publishing as a supplement to the present Newsletter (Number 48) a list of archaeological publications recently acquired by that library, which we trust will be of use to our membership. This supplement will be sent under separate cover.

American Research Center In Egypt, Inc.

NEWSLETTER



48

supplement

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